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# CHRISTIAN EDUCATION

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**VOL. XXV, No. 1**

**OCTOBER, 1941**

**THE COUNCIL OF CHURCH BOARDS OF EDUCATION**

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### IMPORTANT NOTICE

The annual meetings on Christian Higher Education will be held at Cleveland, O., Hotel Cleveland, during the week of January 4, 1942. Sunday, the 4th, will be observed as Christian Education Sunday in the churches. On the 5th and 6th, the denominational groups will hold their meetings, and the sessions of the Council of Church Boards of Education and the National Conference of Church-Related Colleges will be held on Wednesday the 7th. Make reservations early at the convention hotel.

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## Do You Care?\*

By ARNAUD C. MARTS

FOR three hundred years of life on the American continent, we have given our devotion to and put our trust in education. From the first beginnings of civilized life in Massachusetts each subsequent generation has made enormous sacrifices and efforts to establish and maintain colleges. For the first two hundred years of life here practically all these colleges were created by the Christian Church as a part of the missionary enterprise of the church on this new continent.

Millions of American mothers and fathers during all these generations have said to one another: "We want our boy and girl to have a better start in life than we had. We want them to have a college education." The amount of devotion and intelligence, and sacrifice, and hope and expectation that has been put into the creation and upbuilding and support of these colleges has served to make them one of the most sacred institutions of American democracy. Someone has said that the American college today occupies the mystical place in our life that the cathedral occupied in the life of Europe three hundred years ago.

A few months ago you perhaps saw, as I did, a scene in the movie reel of an old man and a young man in a New Orleans hospital. The surgeons had just transferred by a delicate operation one of the eyes of the old man into the empty socket of the

\* This article was delivered as an address to the Northern Baptist Convention at Atlantic City, N. J., May 22, 1940. It created, we are told, a profound impression. A reading of it confirms the report. Although it was printed in the February 6, 1941, issue of *The Watchman-Examiner*, it deserves the largest possible circulation. With the approval of *The Watchman-Examiner* and by request, it is being reprinted in *CHRISTIAN EDUCATION*. Dr. Marts is president of Bucknell University, Lewisburg, Pa.—Editor.

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youth, and in the news reel, as the boy thanked the man, the latter said: "George, I have given you my eye so that you can get an education."

### AN EVALUATION

This is typical of the evaluation that America puts upon education. We expected it to lead and guide this nation to higher levels of nobler living on which mankind would live in decency and peace and honor and Christian brotherhood.

Are we pleased and satisfied with the result of three centuries of complete and blind devotion to this process of education? Have we reached new levels of finer living? Have we produced the society in America which we expected three centuries of education would create? I shall not take time to go into a discussion of the answer to these questions.

I dare say that this generation of American people are more unhappy, dissatisfied, and more incapable of seeking the way to the general national well-being than any previous generation. We have more gadgets, more ease, but less happiness than our fathers.

The colleges have produced many noble men and women who have devoted their increased abilities to the service of God and their fellow men, but the colleges have also produced, I am sorry to say, an equal number of utterly selfish and even harmful citizens. Some of our best and some of our ablest scoundrels in our public and private life are graduates of these colleges which were founded by the sacrifices of early generations of Christian men and women who thought they were laying the foundation for a future society of high intelligence and unselfish patriotism.

We make a tragic mistake when we put our trust in education *as such* to save the world. Tonight in Europe there are thousands of highly educated Ph.D.'s who are dedicating their learning to devising new ways to butcher men and women and children, and to destroy the very temple of democratic civilization. Modern cruel warfare is one of the results of modern education. Education, *as such*, has in it no power to save men and nations. Education as the *agent of a moral and religious purpose in life*, has such a power. Old Thomas Carlyle put it this way: "Can there be a more horrible object in existence than an eloquent man not speaking the truth?"

## DO YOU CARE?

### A MISTAKE

What has gone wrong? Our mistake, I believe, has been to put our trust in education itself rather than in education as an agent and a servant of religion and morality. Santayana has said that "Education without morality and religion has lost its way." Where is it heading its caravan of youth? What is it trying to do? Where is it trying to go? A few evenings ago I sat with a small group of friends distinguished in the educational world, and asked this simple question: "Does American education have a purpose and a goal?" They looked at me in bewilderment, and finally one replied: "I am afraid to answer, 'Yes,' for fear of your next question which would be, 'What is it?'"

Here in this city a few months ago at an important educational conference, one session was devoted to the discussion of how to measure the results of a college education, and one Dean said: "Frankly, I do not know if we are achieving any results in the lives of our students," and a college president rose and said: "As for me, I do not even know what results I am trying to achieve with our students." Can you imagine the result of a manufacturing plant whose president did not know what he was trying to manufacture?

The brilliant president of the University of Chicago wrote about our institutions of high education: "We do not know where we are going and why, and we have almost given up the attempt to find out. Our faith in facts grew with every succeeding generation. We got them. Our problems are insoluble still. We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison-house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God."

And Dr. Paul Douglas, also of the University of Chicago, added: "We have pretended that our dominant values were deep scholarship, intellectual honesty, fearlessness, and warm and active sympathies. But in fact, we and our scholars have primarily cared for security, size, money, comfort, and the respect of the dominant classes."

Dorothy Thompson has recently written: "Our universities have been given over for years now to a philosophy of historic

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relativism, under which there are no absolute standards for anything. Our youth has been systematically trained in a universal criticism of everything. There is no universally accepted standard of ethics, for instance. It takes a very strong human being to live in a world where there is no right or wrong, good or bad, no God in the sky, no rules that everybody must obey, but where everything is relative. Most people completely lose their bearings in such a world."

Westbrook Pegler has recently commented on American education in his grouchy fashion, and sums up his conviction regarding the purpose of the American college in these words: "Its purpose is to give its graduates a softer life at higher pay."

### WHAT EDUCATORS DON'T SEE

I have made a hobby of collecting inaugural addresses of college and university presidents, and also the January 1st pronouncements of educational leaders, gathered by *The New York Times*, as a prophecy of the purposes of education for the coming year. Rarely do I discover in these inaugural addresses and in the January 1st pronouncements any interest whatsoever in the moral character and unselfish purposes of the young people now in training in the college. The matters to which these educational leaders give their enthusiasm, their solemn pledge, their utmost endeavor, are important considerations, to be sure, such as academic freedom, higher standards of scholarship, more effective measures of counseling, the development of vocational training, new plans for housing, increased income and like considerations. All these are of vital necessity in the life of a college, but all of them should be the means toward a greater end rather than the ends in themselves. Seldom do we find an educational leader who can state what that noble end is, and who summons all his faculty, trustees, alumni, and students to focus their intelligence and energy towards the great end. Your Baptist colleges know what it should be—to bring the minds of a generation of educated youth into the unselfish service of their fellow men, and under the obedient dominion of a living and loving God.

American education was launched by our Christian Churches as a great humanitarian and religious cause aimed at serving

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humanity and honoring God. It has of late become to many of us a profession in which we are more concerned about hours of teaching, professional rank, rate of pay and pension allowance than we are about the ultimate purpose—to produce a generation of young men and young women of high intelligence and with the unselfish will to live together as sons of God and as brothers of all men. There are, of course, a great many noble teachers who are giving themselves with all their power to their students. Yesterday, for instance, the Superintendent of Schools of New York City called a score of teachers to his office and publicly praised them because they had gone far beyond the strict requirements of their duties to give personal inspiration and help and guidance to individual students in need of this *plus* teaching. But too many of us have become more interested in the subjects we teach than in the young people we teach. We must begin again to care with all our hearts about the *character and life purposes* of the young people who walk out of our halls into the active life of our nation.

*We have built up a system of education that is bigger and more powerful than are we, the people who built it. We no longer run it. It runs itself. We no longer set goals for it. It has become an end in itself—rather than a means to an end. I believe it is time to de-institutionalize it—to re-humanize it—and to make it serve a large and noble end.*

## THE PASSION FOR GOD

Education is not the only thing that has lost its way. Our whole nation has lost its way apart from God. Education has achieved high intellectual standards, and for that we are grateful. I am not suggesting any lowering of intellectual standards. These high standards of truth and honesty should never be lowered, but they should now be given direction and momentum by the dynamic power of the Christian religion. Dr. Peabody of Harvard said: "Religion comes not to destroy the intellectual life. It wants not an empty mind, but a full one. The perils of this age come not from scholars, but from smatterers; not from those who know much but from those who think they 'know it all.' " Let us not cheapen the quality of our education, but let us bring our moral zeal up to our intellectual zeal.



## CHRISTIAN EDUCATION

A few months ago a Bucknell student came to confer with me about a matter on her mind and heart. She was president of the Women's Student Government Association which is the self-governing body of our women students, and she was worried because, in some instances, she was not able to secure the cooperation of some of the students for the high ideals of conduct and attitude which have been traditional at Bucknell. She wanted to tell me about the efforts of the Women's Student Government Association to maintain these high standards and ideals, and she asked my counsel and help in those efforts where difficulties and unresponsiveness had been encountered. We talked at length about these important matters, and finally I asked her why she thought the girls who were problems to her were unresponsive, and this was her answer: "When I was a little girl, my mother made my moral and religious duties seem very real and clear to me. She told me I must love Jesus more than anyone else in the world. I could not understand that at first, and asked her if I have to love him more even than her and father, and she said, 'Yes, more even than father and mother.' " Trained at home in that way, she had found it natural at college to respond to the challenge of high standards and high ideals; but she said the pity of it was that so many girls nowadays seem to have no such home background of moral and religious training; and when the challenge to high standards and high ideals is presented to them at college they just think they are funny and old-fogey.

Near the conclusion of our conference she turned to me with that frank, penetrating flash, characteristic of youth, and said: "What I really came to ask you in this matter is this—*do you care?* If you care about our maintaining high Christian standards of conduct and ideals amongst our women students, then I will continue to care and many of the rest of us will do our utmost to maintain these standards. But if you don't care very much, if it doesn't matter much to you, then we will let them slide and it will be much easier all around for all of us."

I have brought this young lady, Miss Patty McQuay, to this meeting, and she sits on the platform with me at this moment in order that her presence might make more personal and searching this question of the youth in our colleges today. "Do you care?"



## DO YOU CARE?

If you care, then we will care; if you don't care, we will let it slide."

My reply in brief was: "I do care with all my heart, and there is nothing in the world I care about so much as that these young Bucknellians should consecrate their lives and their souls to high and noble ideals and Christian standards." To show that I care, and that we all care, we organized a religion-in-life program into which every member of the faculty, with only two or three exceptions, threw themselves, and nearly every member of the student body, with only very few exceptions, participated actively, throwing our whole weight and influence on the side of the Christian ideal of life. I think it was probably the most important thing that has happened in the lives of many of our students. Said one student afterwards: "We were like sick little children who needed something and did not realize it."

### INDIVIDUAL RESPONSIBILITY

The important thing in this crucial situation is not any particular program, but is for all of us to *bear witness*, each in his own way, according to our opportunities to bear witness, that *we do care* with all our hearts. One way in which we, in our colleges, can show we care is to be sure that the teachers themselves believe in the Christian way. "Can the blind lead the blind?" I have resolved that as long as I am at the head of one of your Christian colleges, I will never sign a contract with a teacher who is not an active member of a Christian church. Do you really care that these young college people shall not be made simply smarter by their college experience, but that their increased intellectual capacities shall be dedicated unselfishly to the service of their fellow men and their God. If you *really care*, there are many things we can think of to do to accomplish this end on the campus.

The supreme challenge to our nation is that this generation of so-called civilized people should have the will to live together unselfishly in peace, in kindness, and in brotherhood. Nations have tried various ways; some have attempted to bring it about through economic revolution, others through political revolution, others by military force—all these have failed to produce a happy people. There is but one way; it is the Christian way, the way

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by which men submit their own wills and ambitions and purposes to the supreme will of God, the Creator, and who bind themselves to each other by a common love and devotion to His Son, Jesus.

In this hour when the forces of hate and envy and power and greed *seem* to be the most powerful forces in the world, when many of the hopes and dreams of the Christian world seem about to be destroyed, this is the hour of supreme Christian challenge and opportunity. This is no time for Christians to run or keep silent. *Impractical?* Do they say? It's the only practical way of life ever suggested—the Christian Way of decency and kindness and brotherhood. Let us acclaim it ever—as the so-called *practical* world becomes a shambles. Every bomb that is dropped on women and children, every cruel deed that is recorded emphasizes and underscores and punctuates the eternal truth that the Christian Way is the *only* way in which men can live together.

### A PERSONAL QUESTION

I ask you what Patty McQuay, representative of the college youth of America, asked me, *Do you care?* I ask that question of millions of American parents who are living selfishly and lightly without implanting in the minds and hearts of their children the love for Jesus which Patty McQuay's mother put in her heart. Parents, do you care? If so, you had better act as though you care.

For bear in mind that it is not only the college that has lost its direction. That most potent of all educational agencies, the home, has also lost its moral and religious direction. Your loyalty to Christ and my loyalty to Christ were first created in our hearts by our fathers and mothers, who were themselves loyal to Christ. Family prayers, grace at the family table, family attendance at Sunday Church services, these family experiences laid the foundation for our religious and moral conviction. So I ask *parents* this question from American youth—Do you care?—about the moral and religious character of your children? If so, you'd better show it in your family life.

I ask this question of our educators, teachers, and college administrators, *do you care?* If so, it is time for us to throw the whole weight of the enormous influence and power of the American college into the direction of the Christian Way of life.

## DO YOU CARE?

Thank God that there are these Baptist and other colleges, with no dependence on taxation or politics, which can answer a positive Yes to this question. Never within our memory has America needed so desperately a new infusion of youthful enthusiasm for unselfish idealism and for noble Christian living. Many of our young people are hungry for leadership out of the arid, parched lands of cynicism and doubt and relativity and selfish pleasure into the higher levels of Christian faith and idealism. Let those of us who believe (as I do) that Jesus is the only guide to our world, let us stop mumbling our belief, stop fumbling our duties, and lead out in triumphant manner in open allegiance to Him who said to others who also had lost their way, "I am the way! follow me!"



# The Place of the Study of Science in the Christian College\*

By LEONARD F. YNTEMA

THE fabric of man's thought is woven of three threads, his relation to his God, his relation to his fellows, and his relation to the physical universe. He calls these threads his theology, his humanities, and his natural sciences.

With one thread alone a structure can be knit, monotonous in color, without lasting strength. With two a fabric can be woven that is still monotonous in design. Take all three and there is made the rich tapestry that pictures the highest creations of men's thinking—masterpieces of the human intellect. They portray what man instinctively knows, that his relationship to the physical universe, to his fellow men and to his Deity are related and interdependent.

Ancient man, groping to express the hazy concepts of his theology, peopled the forests and fields with gods and spirits. All of us, with a fellow feeling, have stood bareheaded under the stars, awed by the infinity and majesty of the sky, and have repeated the words of the Psalmist:

*"The heavens declare the glory of God;  
and the firmament showeth his handywork."*

Now, as always, the devout man is expressing his worship by serving his fellows. Father Damien cared for the lepers. Florence Nightingale nursed the wounded. All of us know godly men who are ministering to the unfortunates of the earth. They are employing in their service to their fellows all that is at hand of scientific knowledge and skill.

All of these three threads are made strong and sure in the hands of man, so can he better weave the tapestry of his own life.

\* This article was originally delivered as an address during the Seventy-fifth Anniversary of Hope College, Holland, Mich. It was printed in *The Intelligencer-Leader*, June 20, 1941, and is released in CHRISTIAN EDUCATION with permission. Dr. Yntema is Professor of Chemistry at St. Louis University, and holds the degrees of Ph.D. and Sc.D.—Editor.

## STUDY OF SCIENCE IN THE CHRISTIAN COLLEGE

Thus, we can see that theology, the humanities and the sciences must each have its place in a Christian education.

In what I am about to say, please understand that I am not seeking to detract anything from the importance of non-scientific studies, or to suggest that the study of science can take the place of a study of the humanities or religion. I am saying that, as one of the major fields of human thought and activity it should receive its proper emphasis. One who has spent a number of years in teaching a science, must have seen the contributions it can make to a liberal education.

### THE OBJECTIVES OF CHURCH COLLEGES

What are these contributions? Why should Church Colleges offer courses in the natural sciences? It might be timely to define first of all the objectives of a Christian college which emphasizes a Liberal Arts curriculum.

A Liberal Arts College is not a technical school, since it professedly does not prepare for specific professions. Its graduates are not lawyers, physicians, or engineers. It is true that by the introduction of courses in pedagogy, it does qualify some of its graduates as teachers; but, even here, the demand is more and more insistent that teachers take an advanced degree. Most of its graduates cannot turn their learning directly into use in the prosaic business of earning a living.

Yet the tremendous enrollment in Liberal Arts courses; the specific requirement set up by many universities that an A.B. is a prerequisite for matriculation in a course leading to a degree in the learned professions; the long and honored history of colleges such as Hope College in the educational system of our country,—all this and much more can be cited as proof that these courses are worth while.

What does a college propose to do for its students, and what are the aims of a liberal education? The school should have as its faculty a group who are scholars and gentlemen, who, in and out of class, are worthy patterns for the developing youth. Uprightness and honor and Christianity should be lived and not only preached. The students should feel that they are among men who are thinking new thoughts and planning new dreams. In such

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an atmosphere of original thought the students will develop their own capacities for originality.

One might say that a college course aids in the development of the positive attributes of man, morally and intellectually. Manhood and womanhood in their finest expression are positive in their qualities. Christianity is not negative. Christ preached "do" and not "do not." A college should not set up inhibitions but should release the latent capacities of the soul and mind, and, in that release, should assist the student in directing his capacities so that he may attain the full stature of a man in judgment, in intellectual independence, and in morality.

The student should see that all his studies are parts of the living organism of truth. His history should be, not the retelling of old tales of kings and battles, but a record, the knowing of which will enable him to write a brighter page of history himself. His foreign languages will afford a means for a better understanding of other peoples and cultures. His sciences will become an introduction to the vast complexities of the universe.

All this is the passive part of an education, the learning of what others did. The dynamic part of an education, the training in thinking and in intellectual independence, must also be nourished so that our coming generation of scholars, taking the experience of the race, can carry on and advance the standards of mankind in mastery of the physical world, in morality and in religion. This ability to think for himself is a true hall mark of the educated man. This applies not only in the larger aspects of all human relationships, but also in the particular speciality or activity in which the individual is making his contribution to society, be it in trade or profession. The students who attend our classes should be shown that they are on a path leading to high adventure, first along known trails cut out of the jungles of ignorance by the pioneers of the past. We teachers can perhaps lead them to the limits of the known and then, as we drop out, hope that they will extend the paths of knowledge a little farther. All we can do, as teachers, is to help them see how earlier men have mapped their paths, and then they, equipped with the tools of knowledge and possessed with the ability and the desire to use them, will carve their own way into the unknown.

## STUDY OF SCIENCE IN THE CHRISTIAN COLLEGE

This may appear as though I had in mind a life as research scholar for all college graduates. That is not true. The handling of affairs of every day life, of one's business, of his profession, all call for solution of new problems and the successful man is one who can solve them intelligently, broadmindedly, and to the benefit of his community.

*The college thus has a two-fold function, that of assisting its students in acquiring a cultural appreciation for the enrichment of his life, and of starting him on his preparation for some specific life work and we will want to ask how the study of natural sciences may be of service in attaining these ends.*

### THE DAILY REFERENCE

I believe that the educated man, not a scientist by profession, might well know something of the natural sciences for a number of reasons. It is true, of course, that the daily literature, the newspapers, the magazines, and the best sellers, carry many references to current scientific work which would be unintelligible to one without any understanding of the scientific jargon. Such technical terms as "radio frequency," "calories in diets" and "octane number" are now a part of the vernacular. There are deeper and much more fundamental reasons for an appreciation of scientific developments. Our philosophical concepts are built on all that we believe to be true. False assumptions may lead us as far astray as were the seventeenth century savants whose philosophy refused to admit the earth revolved around the sun, since, in their scheme of things, man's position of pre-eminence in the universe demanded that the sun revolve around him. Now the interchangeability of matter and energy, the possibility that space is curved, the suggestion that cosmic rays are the birth cries of newly created atoms,—all these must be integrated into a new cosmology. All of these, a long step from the simpler assumptions of not so long ago, must be understood by the philosopher and must be incorporated by each of us, in so far as we can understand them, into his own philosophy.

Many of the new social problems of the last two or three decades have been born out of recent masteries of nature. Our grandparents crossed the Atlantic by sail in six or seven weeks.



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Then steamships made the crossing in as many days or less. Now airplanes cross between the rising and setting of the sun. Communication with all parts of the world moves with the speed of light. The Battle of New Orleans was fought after the war was officially ended by the treaty of Ghent. To-day we hear in our homes or in our ears the voices of reporters in warring capitals and interpret for ourselves the personalities of the Chancellors and Premiers of Europe as they are revealed by their pleas for help and understanding. Television is almost here about to revolutionize again the spreading of news and entertainment. We may be able ourselves to sit in the galleries of Parliament or of Congress and see and hear as laws are made. Possibly football games are to be played in empty stadia before the transmitting set of television. What effect that may have on this inflated college activity is interesting to contemplate. These inventions which speed the communication of news and thought are of vital interest to planners of social relationships.

There are age-old social problems of poverty and disease whose solution lies, not in gratuities or in charity, but in vitamins. A large measure of the social maladjustment of the South is due to dietary deficiencies. What probably is most needed is not the dole of charity, but a home garden and a course in canning. The whole science of sociology is closely interknit with the science of medicine. The decrease in diseases of youth, the increased life expectancy are making this a nation of old people.

## OBJECTIVE THINKING

There is another cogent reason why the study of a natural science has a place in a Liberal Arts curriculum. It is my belief that a laboratory course, properly taught, is one of the best ways to teach objective thinking. This training cannot be given by survey courses in which one studies about science and does not study science. I have in mind a course in botany or a course in physics in which the matter of its physical laws are actually handled in the laboratory. Let me illustrate. Colleagues in the Department in English and in the Department of Chemistry both see Iron Mountain in the Colorado Rockies a mass of red ore, aflame against the deep blue sky in the light of the setting sun. The one assigns the mountain as the subject of a theme or a poem.



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Each paper handed in is different, and yet each may be perfect, as it shows the reaction of its author to the beauty and majesty of the peak. The other gives a sample of the ore to his class with directions for analysis. Each report is the same, except for errors inherent in the analytical method and for errors due to human mistakes. The theme or poem reflects the spirit of the writer; the analytical report gives the physical facts as they are, uninfluenced by the personality of the analyst. It is true that the writer must be objective about the rules of grammar and rhetoric, although there is one of the moderns who is subjective even about those, but the thought and composition are the writer's own. The analyst's work is valueless unless he is entirely objective while he is getting his data.

There is an obvious need for more objective thinking in the humanities taken in their broader sense, the relationships of man with man. Too often our law makers appear to engage in wishful thinking as they urge their pet theories. They refuse to face the facts as they are, and ignore the historical background of their proposed legislation. A training in a cold dispassionate consideration of physical facts is as much a part of an education as is the necessary stimulation of creative imagination.

For the enrichment of his life a man should have some knowledge and appreciation of the masterpieces of art, of literature, and of music. The more he knows of art, the more he can see in "The Last Supper" or French's "Lincoln." The more he knows of literature, the more of beauty and nobility he can find in "Macbeth," or in "Paradise Lost." The more of music he knows, the greater his appreciation of the great symphonies of Bach and Beethoven. Yet there are masterpieces in science which rank with these and they are a closed book to one who does not understand the language. You cannot read Moseley's report on the determination of atomic numbers, or Morley's work on the atomic weight of hydrogen without being moved. These too have the imprint of the master. They march through to a triumphant conclusion, the statement of a new and fundamental relationship. Here are the vision, logic, and clarity of thought that typify the great creations of the human intellect. With each science that we study, there is made available a new volume of thrilling and inspiring reading.

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### PROFESSIONAL PREPARATION

What is the duty of the school toward those who must study the sciences in preparing for a profession? Have Hope and her sister colleges a record that justifies including the sciences in their curricula? Taking as a measure the number of graduates listed in American Men of Science, you will find forty-eight names of Hope graduates, thirty-three per cent more than are graduates of a certain University whose football games are broadcast every Saturday afternoon in the Fall.

There are scores of Hope's graduates who are now Doctors of Medicine and this does not include many who studied here less than four years. These men in the medical professions are practicing in this city, throughout the state and nation and throughout the world. You and I all have friends who are using their healing art to aid the unfortunates of this and other lands. I dare say that many of these devoted men received the first impulse sending them into their life work in the science laboratories of Hope College. Hope has done its share in preparing men and women for all professions dedicated to the well being of our bodies.

### UNDISCOVERED FRONTIERS

It is often said that the physical frontiers of America have vanished, that there is no more free land, and that we as a nation must now be content to live within circumscribed boundaries; that the young men of today can no longer explore.

I believe that such a philosophy is utterly false. Few will assert that our spiritual life or our relations to our fellows have reached their full development; that the boundaries here are set. Nor is it true for our physical surroundings. The day may be past when a man can take his gun and his axe and, crossing over the mountain, may carve out a home for himself and his family in the wilderness. But in spreading out we have lightly passed over hidden riches that lie dormant because of lack of scientific knowledge.

There have been opened by researches of the last few years, opportunities for adventure and exploration in the sciences that were undreamed of not so long ago. New tools have been de-

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veloped. All that is needed is men trained in the sciences and equipped with imagination. The goals are not new cities built or new farms cleared, but the means of better and more healthful living for all people, better means of communication, a better understanding of the physical universe. There is now being erected a two-hundred-inch telescope that will examine the sky hundreds of light years further than the largest yet made. Means are at hand for studying the nucleus of the atom. It is only about twenty-five years ago that the first satisfactory picture was drawn of the atom as a whole, and now men like Lawrence are exploring the interior of the nucleus. Each new discovery opens up still more problems waiting for solution just as the circumference of a circle increases as the radius is increased.

The sciences have gone far, and each in its own direction. Now the large areas lying between related sciences are just being studied. Medicine and chemistry have cooperated to establish the essentials of diet—the vitamins, essential inorganic radicals and amino acids. They have studied the hormones, chemicals produced in the body, which are essential for normal growth and well being. Theoretical physics and engineering have cooperated to give us the radio, an instrument that reaches out to grasp from the air any of a hundred voices you may choose. This and countless more are but the beginning of marvels yet to come, products of the joint action of two or more sciences.

It is interesting that real fundamental laws of science are still mysteries. The chemist can only theorize about how atoms combine to make compounds. He has no answer to the strange problem of the properties of matter. How can a tough bright metal, iron, combine with a non-metal, oxygen, an odorless, colorless gas, to form a red powder, whose properties in no way resemble those of either iron or oxygen? The physicist deals with such unknowns as magnetic fields, light or gravity. The biologist cannot tell us how one cell can divide into the millions of other different cells that compose the roots, the wood, the bark, the leaves, and the blossoms of an apple tree; or how another cell can divide and multiply to form the wonderfully complicated and animate creature we call a dog. These are frontiers. For every fact that the scientist knows, he can ask a score of questions, as yet unanswered.

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For the student who wants to become a scientist, there is a life of exploration and study in a world whose frontiers we have not measured or even seen. There are unlimited possibilities for one who wants to assist in the conquest of nature so that its tremendous forces may be brought to the service of man. For this high endeavor Hope may well dedicate some of her sons.

"It is the glory of God to conceal a thing, but the glory of a king to search it out."

One by one, we have seen the colleges and the universities of Europe close their doors. We have seen scholars exiled because they taught freedom of soul and of mind. We have seen the knowledge men have debased to the purpose of propaganda and slaughter. We have seen paganism installed in the temples of God. We have seen the imprisonment of clergy and laity who believed that man is answerable to his Creator and not to a State. One by one we have seen the lights of freedom go out.

Never before in the lives of any of us has there been such a need that we keep our own lamps alight. As the colleges, that have been worthy of their trust in the past, have been the inspiration of our nation's leaders in the past, have taught Godliness, and honor, and intellectual integrity, so today they have an added load. If the blight that has fallen elsewhere reaches us, man must rebuild, entirely anew.

# The Spiritual Vitality of the Church-Related College Attained Through the Administrative Policy

## I. In Relations With Students

By TIMOTHY LEHMANN

President, Elmhurst College

WHILE the door of my office is always open to any one who has a reason to consult me, my secretary none-the-less has instructions to advise me, when someone—student or professor—wishes to see me. This arrangement creates the impression that I am rather too busy to talk with a student, unless he has something very urgent to bring to my attention. On that account, I fear, students especially do not insist upon seeing me as often as I should like. Or they come only, when they need to consult me on financial, academic or personal matters, on which I in my office appear to be the final arbiter.

Conscious of this seeming barrier, we have given no little thought to ways and means of fostering the spiritual vitality on our campus in relations with students. Just this year we have at last succeeded in bringing about an appointment of an assistant in religion who because of his mental and spiritual equipment, as well as on account of his age, stands so close to the students that many things are taking on a different hue than previously. These are some of the items that have been observed and have caught our imagination.

1. This representative of the administration lives among the students, which leads to the closest fellowship. Freshmen have utilized this opportunity to the extent of making this man a confidant by day and by night. Hours have been consumed in the discussion of personal problems and repeated interviews have given occasion to bring to their attention their responsibility as college students and their obligations as Christian young people. Illustratively, I might mention that questions of personal be-

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havior, relationship among the sexes, reasons for going to church, adjustments between science and religion and many others have occupied frequent seasons of more or less protracted duration. The results are not measurable, except that the general impression obtains on the administrative staff that we have never entered upon a school year with so little friction as this fall. While heretofore newcomers on the campus sought and found their advice among the upperclass students, now they receive fullest consideration from one who quickly endears himself to many because he has the knack of listening and is able to retain the confidence of even those who do not agree with his point of view.

2. This leaves room for raising such questions as receive the attention of thoughtful students. I am now referring to the contradictions that confront youth in the economic and spiritual realm. The students sense with increasing maturity that there is a chasm between profession and action. The classroom statements of professors in any field awaken resentments particularly in the fields of sociology, economics, science, and religion. How are they to learn to await fuller insight, while they are making an adjustment in a new sphere of life? How are they to believe anything when perhaps for the first time a critical analysis of spiritual significance confronts them with the result that they write home that their religion is being undermined or create a disturbance on the campus which leads to endless discussions and even group reactions in the conviction that some professor or another is too radical or too cynical for any good use? We dare not be impatient with youth and we must insist that even religious experiences are subject to development. Our representative can bring to the attention of the student that the process of life demands fair and frequent appraisal of new and vast ideas, crowding in upon him with such force that he alone cannot cope with them. And the regular professor will not help them unless he is personally and temperamentally equipped to give aid under these trying circumstances. To the students they are as real as any problem of the most urgent and far-reaching character confronting a teacher and an administrator.

We are not overlooking the fact that in a well directed and conscientiously executed chapel program we have an additional

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means for clarifying religious thinking and spiritual endeavors. In this program the administration of a college may project profound consideration of the problems which deeply affect the human race as well as familiarize the student group with the heritage of the ages in liturgy, music, devotion, and worship.

3. Due consideration of the responsibility of a college administration for the guidance of youth and the direction of their thinking and general interests will prompt us not merely to discuss whether the college has any business to enter upon the social and spiritual problems of the student, but rather to accept the situation as it is with a view to meeting it for the good of the *whole* of the personality of those entrusted to our care on the campus by parents, friends, and constituents. Here is the crux of the matter according to my humble judgment. Here is where a church-related, Christian institution of higher learning may and will distinguish itself from the tax supported college and the privately endowed institution which cannot allow any other emphasis than the one of intellectual development. Not that the latter have been unmindful of these considerations. Some of them have met them far more adequately than we. But, by and large, the province of the church-related college is to make a valid contribution to the whole life of its student-body by engendering the conviction that grappling with spiritual realities is just as vital as brooding over mathematical and scientific problems. And this concern will lead us to give serious attention to the observation, right or wrong, that the church-related colleges do no more for the student as concerns his religious and spiritual insight than the state institution or for that matter, any institution that cares for naught but to produce intellectual giants or to aid mediocre subjects to find some niche in the economic and social life of the community.

If we do not care about the spiritual quickening of youth and if we fail to make distinctions between the routine levels of life and the deepest concern for the awakened conscience and the Christian concept of life, who shall?

The spiritual vitality of students must be our first and foremost consideration. That does not militate against an academic standard of supreme excellence nor does it presuppose a superstitious regard for outmoded interpretations of divine outreach.



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I repeat: the spiritual vitality of our students and faculties are of the utmost importance. Whatever can be done to meet these demands administratively or educationally dare not be overlooked. In the personnel of an institution lies its most significant intermediary. The human race needs God. Our students must be aided in finding Him. And all of us need to rethink our position to become ready to serve Him in every relationship of life.

## II. In Relations With the Faculty

By W. A. YOUNG

President, Friends University

These are troublesome times when reason is in retreat and suspicion sits in judgment on the conduct of men. But most disturbing to a conference of educators is the realization that the intelligence of man is being used to destroy this great civilization which it has achieved. While my pessimism has not reached the depths where I anticipate a blackout of civilization, yet I am alarmed at the rapidity with which this "total war" is engulfing the face of the earth. Surely we had reason to expect different returns from the investment in a Christian civilization. As educators we must share in the responsibility of this horror of destruction, the widening of its scope and the novelty of its mental torture. We pose as the purveyors of truth, and yet the "Teacher of Teachers" assured us that the truth would make men free. Either Jesus was mistaken or we are not teaching the truth.

I am wondering if we are not paying the price for leaving out of our teaching that spiritual element which is as essential to creative living as is Vitamin A to our diet. "Intelligence is not enough." Man's intelligence made this machine age, but the *machine* has not been spiritualized, and as a result of this lack, its fruit is international trade wars and domestic unemployment. *Capital* that might be used to bless mankind with a higher standard of living, hospitalization, and cultural opportunities, has built a "wall of partition" between class and class. The study of the humanities that should enable us to capitalize on the learning of the ages, to know our neighbors across the seas, and thus to

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realize the dream of the Master, has with this spiritualizing element omitted educated man toward the law of the jungle. Thanks to Mr. Foerster, in his "The Future of the Liberal College," the blame rests with the large universities, which he refers to as the "Dinosaurs of Education, pandering to the materialistic forces in our society." If this verdict be true then to the small colleges is reserved the task of perpetuating the moral and spiritual values of our civilization.

It is generally admitted that the faculty is the key to the success of any college; their academic training fixes the scholastic standards and their spiritual convictions determine the moral and ethical tone of the campus. If the President is the composer of the college symphony, his faculty is the performer who carries it to the public. This being the case, the first job for the president is the selection of a faculty scholastically competent, and in full accord with the spiritual aims and ideals of the college. Just one discordant note can destroy the beauty of the symphony.

I am an idealist and according to the following definition of an idealist, he is the most real of realists: "An idealist is one to whom an ideal is that one's thinking and living has become a reality." That is to say, if I believe in the ideal of peace and truly live it, then so far as I am concerned, peace is a reality. Multiply this process and our social order is gradually transformed.

Colleges, like individuals, have personality, which is the summation of the ideals and purposes of various faculties and student bodies of that particular institution. The administrator of a college at a given period is charged with the task of integrating the college of his day with that of former faculties and student bodies. The design of the college program must be modified from time to time to meet the demands of an ever-changing society, but the fundamental pattern of the college continues: it is "friendly" or "democratic" or "training for service."

I have already observed that the spiritual contribution of the church-related college demands unity of faculty purpose. The existence of bitter departmental rivalry, so prevalent in most large universities, or personal animosities between faculty members, will wreck the small college. Our size and close contacts make us an enlarged family and we must practice those family virtues of cooperation, tolerance, and sympathy.

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After the manner of Friends, our faculty meetings convene with a short period of silence—which has its unifying influence. Then in the conduct of business, except where legal records demand a vote, we never decide issues by vote—where one side wins and the other loses. Whenever there is a pronounced opposition to a suggestion, it is deferred to a later meeting when the “sense of the meeting” is more in accord. This procedure eliminates anything approximating “slates,” “wire-pulling,” “rail-roading.”

The college is neither a social club nor a Sunday School, but an educational institution, and the student will never forgive us if we fail to educate him. But scholarship does not preclude the teaching of ethical and Christian principles, and there is no subject in the curriculum that does not permit of this emphasis. For example, in the teaching of history, the instructor can contrast the popular “short view” of history with the “long view,” which gives one a sense of stability and certainty, comparable to the sense of stability and certainty which comes from a belief in the existence of a living God.

A college faculty should be reminded that many of the students are just entering this new and challenging world: a world of widening horizons, of new spiritual values, of quest for additional truth in the test tube, the biology laboratory, or the history text. To many students this appears to be at variance with the teaching of their Sunday School teacher, who might have left the impression that all truth had been discovered and needed only to be protected or defended. The real teacher who is interested primarily in the development of individual personality, will lead the student gently into these fields of knowledge without causing them to break with the faith of their parents or Sunday School teacher.

It is the conduct of the faculty more than any pronouncement of the catalog, or the number of chapel meetings, that makes for spiritual vitality on the campus. Genuine Christian living is not in a vacuum but in the practice of spiritual truths in our dealing with real people. There is no place in our colleges for social or intellectual snobbery; no place for trick quizzes to catch students who were out late the night before; no place for cutting sarcasm or questionable jokes; and no place for criticism of other faculty

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members or students. This is not a plea for the restoration of Sunday Blue Laws, but it is a plea for a practical Christianity operating on our college campuses as a way of Life.

### III. In Relations With the Public

BY MALCOLM LOCKHART, JR.

Assistant to the President, Westminster College (Mo.)

I recently heard a speaker say that there is no finite or exact definition of a National Foreign Policy—no concrete boundaries or limits within which it can be set up as an Algebraic formula  $A + B = C$ . It is likewise so with a college administrative policy in relation to Christian emphasis with the public. It is a growing movement from which one starts at an exact point with a partly formulated end in view, shaping and reforming in relation to circumstances of the moment and possibilities of the future.

And no time more than the present day has it seemed more necessary that the administrative officials of Christian colleges decide on their exact point and desired destination in relation to the contact that they wish to have with the public and the service which they wish to render it.

In this day of emphasis placed by our federal and state governments on tax supported institutions, the public has in a large measure become indifferent to the church-related college and has lost sight of its value to the Church and our democratic way of life.

In 1920, one-half of the American college students were enrolled in our Christian colleges. A recent questionnaire mailed to 20,000 high school seniors revealed that but fourteen per cent of them were interested in attending a denominational or church-related college.

I give you these figures to show the trend of the day and to emphasize the necessity of strong Christian emphasis in every phase of our college work and particularly in our relations to and with the public. Unlike a heavily endowed private school or a government supported institution, the Christian college cannot remain aloof but rather must be ever on the alert to inspiring public cooperation and rendering service to the public, the church public in particular.

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In the past the church college has an excellent record in this respect. Besides pouring thousands of Christian leaders into all fields of our national life, from her doors have come almost all of our religious and church leadership. In a recent survey made by the Presbyterian Board of Christian Education the following facts were revealed:

The church-related college has furnished—

85% of all the Foreign Missionaries of the Presbyterian Church

93% of all the Home Missionaries

84% of all Presbyterian Ministers

75% of all Sunday School Superintendents, Deacons, and Elders—(Who are College men).

To continue this valuable service then it is necessary for our colleges to establish and maintain a strong Christian program both within and without. The policy of the administration should be to keep in good condition the circulation of the vital cycle of Christian service from the college on the one hand, and interest, moral and material support of the public on the other.

As one speaker recently said, "Very few people make light of their religion; and an equally small number will take it seriously." This seems to be one of our main faults today. We do not present the Christian side of our college in a serious enough or vigorous enough vein. We shy off from stamping ourselves as institutions whose main purpose is to send forth Christians—educated Christians, yes—but Christian first and foremost.

There are five steps which I believe necessary to an effective administrative policy in emphasizing Christianity in its relation to and with the public:

1. A constant, consistent flow of literature should go to alumni and the public, emphasizing vigorously the Christian side of the college picture as well as the educational and extra-curricula. This material should be attractive, to the point, and timely. Christian literature is a strong indication of the religious temperature of a church-related college. It indicates whether the patient is sick, well, or in a coma.

2. Men of recognized distinction and spirit should be brought frequently to the college campus. The public should be invited

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at all times to hear these men. This vital speaking program should be rounded out as much as possible by a return of speakers from the campus to high schools, churches, civic clubs, and other public groups.

3. A close contact should be maintained with ministers who are leaders and teachers of the church public. A minister alive to the program of a church college and appreciative of its spirit and service cannot fail to pass it on to his people.

4. The college may play a part in greater Christian emphasis by having its president and members of its faculty contribute articles to the many periodicals of the church which reach a large percentage of the Church public.

5. Last, and really most important of all—a company is known by the quality of its product. And so it is with the church-related college. It is known pretty definitely by the type of men it sends forth. The seeds of the future are sown in the present. As Wordsworth put it, “The child is father to the man.” If we would have a future sympathetic, Christian church public interested in and cooperating with our Christian colleges we must definitely imbue our present students with the spirit, faith and conviction of Christianity, for they are the public of our tomorrow and their influence will return either for or against us, according to the strength of faith we show them now.

Thus by literature, speakers from and to the public, contact with our church leadership, contributions to our church periodicals, and within the college itself a strong Christian program which will send forth Christian men, can our administrators more effectively emphasize Christianity in their relations to and with the public.

The suggestions presented here are not new. Plans and ideas to be effective do not necessarily have to be new. For the past twenty years people of America and we of the educational system have been in the throes of a *laissez faire* theory of life—“God is in his heaven and all is right with the World.” I recently heard Dr. Robert G. Sproul, President of the University of California, give a scathing indictment of our American Education. He said we have failed in that we have not given our students something in which they can believe and to which they can anchor their

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lives and ambitions. In contrast, he pointed out the success and power of dictatorships throughout the world—because through a program of education they have given their citizens and their youth a faith in and an all consuming loyalty to the State. “Unless,” said he, “through our education we inculcate in our youth the ideals of Christianity and democracy, our great nation of America is doomed.”

So the success of our administrative policy depends not upon whether we use new ideas necessarily, but upon the vigor with which we pursue our policy and the determination that we have to emphasize more effectively Christianity in our relations with the public.



# Intelligence and Moral Living\*

By RAYMOND M. GONSO

THERE is great need for clarity on the meaning of intelligence. One cannot reduce it to a simple formula. The history of the efforts of mental testing shows that the conclusions of the testing vary not only from year to year, but also from test to test. Even if intelligence could be accurately tested—so much of “this” and “that,” we would be attempting to draw conclusions from insufficient data. To discover the nature of intelligence is a long process, and not to be pursued by one or two sciences, but rather by the integration and efforts of many sciences, e.g., psychology, biology, sociology, etc.

Intelligence has to do with the whole individual, physical, mental, moral, and spiritual. Until we have some means of testing all these in their interrelatedness, we shall fall short of an adequate appreciation of the nature of intelligence.

The preservation of life is one of the first essentials to which intelligence must contribute. If in our testing we discover something that bids to pass for intelligence, but which fails to contribute to the larger well-being, it must be ruled out and the search continued for some more adequate theory. The final test of a theory is in the laboratory of everyday living, and this test must be extended over many years.

## CHARACTERISTICS OF INTELLIGENCE

We cannot treat intelligence as one would describe a house, for example, by telling about a shingle, or a clapboard, or a step, or a chimney. One would scarcely know after the description whether the object referred to was a house or a pile of lumber and other building material. So we scarcely know after reading some books on intelligence whether the authors are attempting to discuss intelligence in terms of persons, or in terms of bundles of disconnected and uncoordinated bits of behavior. I am con-

\* Is there a relation between intelligence and moral living? This is a question often asked. Here is an interesting discussion of the problem. Dr. Gonso is professor of philosophy at Findlay College, Findlay, O.



vinced, moreover, that there never was a time when men were more eagerly searching for an adequate explanation of the whole nature of man than at present. But human life has become increasingly complicated. Modern communication and transportation have brought the members of the human race into close proximity. War is only one of the many problems we face, but a problem which is the fruit of many other problems, as well as the seed out of which spring many more.

As man has developed, many of the checks (negative suggestions), such as, various taboos, forms of magic control, as well as various forms of religion, all of which were intended as restrictive influences against behavior that is detrimental to the race, have gone. We are now beginning to search seriously for a better way, and what better place to begin than in the study of human intelligence itself. We should not be alarmed, however, at our inability to define intelligence adequately. I have never found a concise definition for electricity, nor an adequate definition for life. We have observed, and worked with what we call "electricity" for many years, but even now when the word is mentioned we think of not what electricity *is*, but of what it *does*. Likewise when we observe an object and note its behavior, i.e., whether it acts rather than is merely acted upon, we say it has or has not life.

Those writers who seriously object to the treatment of mental activity as something mysterious and unapproachable certainly have much in their favor. Unbiased investigators have defied the conventions of religion and tradition, and have made bold attempts to measure human intelligence. They have begun with what they could observe, human behavior. Every step of investigation has revealed increasing complexity. We may be able to learn enough about intelligence eventually to use it as a standard for the evaluation of human personality, and also to determine to a great extent its own development.

2. The second characteristic of intelligence is that it reveals or expresses a self. Some psychologists, especially those of the behavioristic school, have a pronounced dislike for the term "self" or "personality." J. B. Watson, as a typical representative, blames religion and early training for the fact that everyone does not accept the theory of "behaviorism" in psychology. He says,

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"The only difficulty about accepting the behaviorist's view is in your previous organization. You have been trained both at your mother's knees and in the psychological laboratories to say that thinking is something peculiarly uncorporeal, something very intangible, very evanescent, something peculiarly mental. To the behaviorist this resistance is due to the reluctance of the psychologists to give up the teaching of religion in psychology."<sup>1</sup>

According to Dr. Watson, I could not ask this simple question, "Who committed the crime?" without disagreeing with his main contention. "Who? Nonsense!" Mr. Watson would say. He starts with behavior and ends with behavior. He doesn't care anything about the "who." It is the acting and not the actor that interests him. I should not find much fault with his method if he ever discovered or ever hoped to discover the person, or the self. My objection to this type of behaviorism is much the same as one of Dr. Charles Spearman's criticisms of Binet's theories which defined intelligence as "adaptability to new situations." Spearman says, "It does not even try to deal with the nature of this power, but only with its employment."<sup>2</sup> The behaviorist seems concerned only with "what" it does, and almost if not wholly ignores "what" does it. The two "whats" are of course closely related and I think inseparably connected, but for the strict behaviorist, the latter "what" seems unnecessary. The actor is responsible for the act, but we study the actor through the act. Therefore, our second general characteristic of intelligence is that the study of action leads straight to an actor.

3. The third characteristic revealed by our study of intelligence is that the actor is a whole, a unity. The most fruitful procedure in the study of intelligence, therefore, is to consider behavior as a unity within increasingly larger units. The life of man should never be divided into bits of behavior, disconnected, and unrelated to other bits of behavior. For example, one might study John Doe's behavior as a carpenter, but the same individual is also a husband and a father, a bridge player and a golfer. John Doe is even more than the sum of all these put together. One must try to see John Doe as a whole while making special studies of partial

<sup>1</sup> Behaviorism, p. 191.

<sup>2</sup> Nature of Intelligence, p. 12.

patterns of activity. Every pattern of activity that John Doe manifests is not only a partial pattern of a total pattern of John Doe's behavior, but it has its source, its origin, not in behavior, not even in external stimuli, but in John Doe, the actor, the behaving individual. And when you speak of John's skill as a carpenter, you link that up with the same "John" that you find behaving everywhere else. When John thinks, it isn't merely the carpenter who thinks, but the all-inclusive gentleman himself.

We tend to treat the individual as a unity everywhere else, why not in psychology? We execute a man for committing murder. We convict the whole individual for committing one act, at one time, in a given set of circumstances. This same man may be an expert executive, or a skilled mechanic, but our law condemns the act of murder, and we imply that the actor committed the act, for we execute the actor.

Again, we imply a continuity in the midst of the tangled behavior of an individual as we have social intercourse with him from day to day and from year to year. We call him by the same name throughout his life, no matter how much his outward behavior may have changed. And we tend to call him by the same name, because we consider him not unrelated segments but a whole. That does not imply, however, that the individual in this interpretation must be something static, unchanging, but only that there is something that changes, something that behaves.

So, in our study of intelligence, we study the whole individual. That is why it is so difficult to get an adequate test of intelligence. We invariably test only a segment of the whole individual, and test it at a given time, in a given place, and under a definite set of circumstances. If we eliminate the actor as an important element in this problem, we have left only external or external plus internal stimuli and their responses. What remains is only mathematical procedure. We need, probably, to become more expert mathematicians in the testing of intelligence. No. It is much more complex than the adding of two and two and getting four for the answer. What is left after the usual intelligence tester has finished constitutes the center of our problem. Where there is activity, there is an actor. In addition to analyzing and attempting to purify the stream, we must get back to the fountain,

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the source. "Doth the fountain send forth at the same place sweet water and bitter?" We have not realized yet in our intelligence testing the import of this question. It implies what I have been contending for, i.e., that we must analyze behavior, but behavior must lead the investigator to the individual behaving (which to me means more than what we are in the habit of calling "stimuli"), and the individual behaving should be studied as a whole while studying each segment of his behavior as a part of that whole.

The development of intelligence seems analogous to G. E. Coghill's findings in his careful study of the amblystoma and its development. He found that the amblystoma develops as an integrated unit. Partial patterns arise *within* the total pattern, acquire a certain degree of independence, but are never completely independent of the total organism. Complexity of behavior develops from the organism as a whole, and not by the integration of originally discrete units. The individual first moves its whole body, then in the course of its development, individual members exercise special control or movement, but never independently of the entire organism.<sup>3</sup>

According to this observation, no matter when or where you chanced to observe the amblystoma, you would be led to see the entire organism at work directly or indirectly. That has been my thesis throughout this discussion. I believe, however, even this important finding is significant not for the fact that the amblystoma develops and acts in a certain way, and that therefore man must develop and behave similarly, but rather that it seems to parallel what we have observed also in the human organism, both genetically and behavioristically. Psychologically, we start with the behavior which leads us to the behaving organism, and we proceed in our study by oscillating our observation and study from the activity itself, to the actor as the originator. Intelligence is complex. We keep the whole individual in mind as we continue to experiment and study behavior, because where there is activity there is an actor, and it is the human actor that we wish to improve.

<sup>3</sup> See "Early Development of Behavior in the Amblystoma and in Man," Archives of Neurology and Psychology, Vol. 21, May, 1929, p. 189ff.

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### INTELLIGENCE IN MORAL LIVING

We have found that intelligence reveals an extremely complex organization. We have held that the study of intelligence leads directly to the discovery of self or personality, and further that the self is a whole, a unity. It remains for us to see how the intelligence which we have introduced is manifested in moral living:

1. In the first place, we must consider in any theory of morality, the whole nature of man: man as physical, man as mental, man as moral, man as spiritual. The contention of this discussion is that man as moral comprehends the whole man. The spiritual nature of man constitutes a motivation, the direction of which depends upon man's knowledge and reason. The history of religions has proven this point. Religious fervor has motivated man to pursue that course which his knowledge and reason prepared for him. One need only read a thought-provoking book like Kirby Page's, "Jesus or Christianity," to be impressed by the many errors which conscientious and deeply religious men have made. One's moral direction cannot rise higher than his knowledge and insight. His religious devotion will urge him on to that kind of behavior which is sanctioned by his knowledge and reason. A "Thus saith the Lord," therefore, is subject to the same test as a "Thus saith anybody else." A Hindu mother who is inspired by devotion to her god to cast her baby into the Ganges River does not reveal a different kind of religious devotion, but rather a different level of knowledge and insight than the behavior of a Christian mother, who, inspired by her God does everything in her power to develop that child to the utmost of his capacity. Religious devotion constitutes a kind of experience; this experience eventuates in belief; this belief when stated in intelligible language becomes a theology; and theology when subjected to analysis becomes a philosophy of religion.

2. As morality must take account of religious devotion, which devotion represents man's spiritual nature, so morality must take account of man's mental nature. By "mental" we mean man's ability to analyze abstractly the concrete problems of life. We are considering mental activity as a high order of functioning which constitutes itself a cause of, or change in, organic activity.

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If we must conclude finally that this mental activity represents a different kind of substance than that organic activity on the level of mere stimulus-response, that is a conclusion which does not concern us here. We are especially interested in the kind of mental activity which can be called "intelligent."

There are various levels of mental activity. (1) There is the memory level. A retentive memory has been often mistaken for "intelligence." A student is able to repeat the exact words of an author, or parrot the pet phrases of the professor, and often such students receive upon graduation the highest scholastic honors. He cannot analyze, but he can remember; he cannot synthesize, but he is able to repeat verbatim what he has read or heard.

(2) Another level of mental activity is that which can relate the facts of one field of research to the facts in another field, as well as analyze the facts of any one field. This represents a higher stage of mental development. But we have not reached the level yet which I should call "intelligent." For example, pure science may not represent intelligent mental activity. The physicist may be interested in physics for the sake of physics, and ignore the more inclusive objective, human development. The biologist may be interested in the problems relative to life, but show little concern for the enhancement of human life.

3. In the third place, moral philosophy must take account of man's physical nature. Man as physical is a mechanism, as René Descartes contended. The first demand of human life is that life be sustained. It becomes accordingly a moral obligation, not only that life be sustained, but further that there be maintained that state of health and vigor which makes possible the highest mental and spiritual activity. I am assuming here that the human body functions most perfectly when it is regarded as mechanical. But as any machine operates less effectively when subjected to undue pressure or strain, so the human body may function so inadequately that it becomes a handicap to mental and spiritual activity. It must not be supposed, however, that the physical is independent of the mental, or the moral of the spiritual. There is an interdependence which is very difficult to define, but, with Plato and Aristotle, we conclude that the rational represents the

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highest aspect of man's nature. And when the rational controls and regulates the functioning of the entire organism, we conclude that that individual person is "intelligent."

4. Finally, we consider the social obligations imposed by morality. Man as completely isolated from the society of men would lose many of the attributes of man. St. Paul, in his first letter to the Corinthians,<sup>4</sup> gives a striking figure of how this relationship of men to each other for the common good operates. Each member of the body is dependent upon every other member, and when one members suffers, the whole body suffers. As St. Paul uses this figure to represent the interrelatedness of the members of the Christian Church, so we find it suggestive of the interrelatedness of the members of the whole family of man. No man should be despised because nature has endowed him with certain abilities and not with others, or because one man's endowments are less than another's. That man is intelligent, therefore, whose analysis of the reciprocal obligations of persons extends from the highest to the lowest, crossing national border lines, racial boundaries, and touching even those members of the human family whose native endowments are extremely limited.

Further, if man is intelligent as I have been using the term, he is not only able to analyze abstractly the interrelatedness of persons and their interdependence in the human family, but he is able also to apply the conclusions of that analysis to actual concrete problems, bringing harmony out of strife, order out of chaos, and the resources of physical nature so abundant all about us to the increasing enrichment of individual men and women at whatever stage of human development.

<sup>4</sup> I Corinthians 12: 14-27.



# What College Graduates Should Know About Religion\*

By EDWARD R. BARTLETT

NOT only the college graduate but likewise all of us should know far more about religion than is now the case. Near the end of his life, Signor Marconi is reported to have expressed deep regret that the invention by which he hoped to unite mankind through his discoveries in the field of radio communication, had found its greatest usefulness in guiding instruments of destruction. So we might observe that the interpretation of life which might once have expressed the true function of religion, namely, to *bind together* humanity in a common brotherhood, has apparently resulted in separating groups into warring factions. And among the probable reasons for such a condition of affairs today, is that pointed out by the prophet Hosea when he exclaimed: "My people are destroyed for lack of knowledge."

Reserving for the moment an analysis of the areas of religious knowledge which we might expect an educated person to have explored, let me suggest what I believe to be a basic need with respect to religion, whether viewed from a position on or off the campus.

From the time men first tried to resolve the mysteries of life and death, to discover ways of propitiating evil spirits and winning the favor of friendly gods, to describe their sense of a world which at the same time oppressed them with fear and inspired them with undying hope, even from that primitive period religion has been something more than knowledge. It has expressed man's attempt to relate himself to the essential structure of the universe, to go behind the data of every day observation to a reality which gives meaning to the whole of life.

In more recent times the direction of human inquiry has mark-

\* This poses a question which all teachers of Bible and Religion should ask themselves as they conclude an academic year and plan for another. Dr. Bartlett is head of the department of Religious Education in DePauw University. He discussed this subject at the meeting of the Indiana Council of Religion in Higher Education, April 29, 1940.

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edly changed. Instead of seeking to identify ourselves with the ultimate reality back of life, to work out afresh, desirable goals of living, the trend is toward making mechanisms a major concern. We invest huge sums to perfect instruments and devices, often with little assurance that these will contribute to human welfare. In this manner, as Huxley and others have pointed out, means have become confused with ends. We too often find we have spent our substance for that which is not bread.

As a consequence, many not expressly interested in religion are confessing a need for deeper insights in relation to the divine order, into ways of controlling behavior so that it will come more nearly into accord with reality. Leaders of thought are pointing out the relationship between this ignoring of spiritual foundations and the rise of political systems which threaten to extinguish all hope of human freedom. Thus Walter Lippman comments: "It has been the assault on the religious tradition of the West which has disarmed men in their resistance to tyranny; the regimented, collectivized masses of humanity are composed of individuals who have been stripped of the conviction that they are persons, not by the grace of the omnipotent state, but because they are made in the image of God" (1).

It is time, I believe, to reaffirm that for successful living, there must be correspondence between man's behavior and the essential order of the universe, in religious terminology, the will of God. This is the core of the Hebrew-Christian view of life. It is the religious outlook on life. To deny or to ignore this relationship is the irreligious, the pagan approach to life.

If this interpretation be sound then growth in religion is a process of bringing more areas of conduct into harmony with this divine order, the will of God, and of developing skills in living together in accord with the divine will. And in a culture as deeply rooted as is ours in the presuppositions we have here considered, any program which purports to guide growing persons, educate them if you prefer that term, cannot leave religion out. Religion is in our curricula, at elementary, secondary, and college levels by the very nature of the civilization we seek to build.

But the issue goes beyond religion in its generic meaning. Ours is not only a culture which has a profound obligation to

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religion, but it is peculiarly a Christian culture. It is based on historical Christianity, it worships God as revealed in Jesus, the Christ, it practices in varying degrees the ethics of Christianity, and the peculiarly Christian view of man's obligation for the welfare of others. To leave this basic element in our culture out of the training of leaders in our institutions of higher learning would ignore that which gives purpose to all education and eventually would pave the way to the loss of the culture we have inherited. Indeed a strong case could be made for requiring that religious education, in a broad usage of that term, be offered in tax-supported institutions as well as in privately endowed schools, to make available to all students our entire spiritual heritage.

Furthermore, in a period of rapid social change, religious values cannot be simply transmitted, orally or otherwise. Creative thinking is called for, the interpretation of current issues in the light of ancient truth. It is not enough that seminaries and graduate schools in religion attempt to give guidance in this field. The laymen likewise must think constructively, act on the basis of informed judgment.

Here then as I see it is the task of higher education in the field of the Christian religion:

1. To guide students in discovering an orderly, ethical, purposeful pattern which undergirds all experience.
2. To develop insights and skills which will aid students in creating a more nearly Christian social order.

What knowledge should students have to gain these ends?

### WHAT STUDENTS ANSWER

In order to have a check upon my own judgment, I asked one hundred and ten students in my classes in English Bible to write briefly on the subject of the discussion: "What a college graduate should know about religion." The results, gathered in this informal way, cannot be expressed with statistical exactness, but the trend of the student opinions, with some direct quotations, will throw light on the problem.

As might be expected, the knowledge most frequently mentioned by the students is that provided by the study of the Bible,

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though even here the idea of the use to which such knowledge might be put, was uppermost.

A junior writes: "A college graduate should have a definite conception of the ethics and morals that are brought out in the Bible, and most of all, should have definite ideas of his own concerning them."

A sophomore: "He should know the history of religion behind the Bible; he should know the various ethical interpretations coming out of that book and be familiar with it as excellent literature and Hebrew history."

A junior girl: "The graduate should be able to evaluate what he learns and reads in the Bible, and other places, about religion."

A junior: "If the college graduate knows where to find religion and how to interpret the sources he will be taking a great step to the ultimate goal of knowing something about religion."

This often expressed desire that the knowledge of the Bible became the basis for further thinking and understanding deserves special attention. In other than religious subjects, independent thinking is being encouraged. It cannot be otherwise here.

"A college graduate," writes a senior, "should know enough about religion that he is not guided by blind faith . . . he should know enough about the source of religious knowledge to be able to make decisions intelligently by using it."

A freshman puts it this way: "One need not be able to recite the books of the Bible backwards, but he should know the force that motivated men to write the Bible. . . . Most important of all, he should know intimately the life of Jesus and his principles. This knowledge will be of most practical value in formulating his own philosophy of life."

Here is a clear recognition of the normative value of the study of the Bible. Says a junior: "It should give the student a sense of values, a way of life that is both satisfying and secure. The teachings of Christ are by far the most helpful in formulating a religion that is both personal and practical." Incidentally, this view of the superiority of the New Testament content over the Old Testament is rather generally expressed. "Skip the  
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details of the Old Testament," is the advice of a senior girl, "save as the background of monotheism, it is less important than the life of Christ."

"College graduates," writes another senior, "should know enough about religion to give them ideas that will help them formulate a philosophy of life, which will guide them in the relationships with God and with their fellow men." A large order, but all must admit its assumption that religion as a vital element in a college education is most encouraging in a time when the materialistic emphasis predominates.

This leads to another observation. I find these students in large numbers concerned that knowledge about religion pass over into a means for the control of conduct.

"A perfect set-up," writes a freshman, daughter of a clergyman, "would be that by the time of graduation, each student would have decided that religion shall be an important, active part of his life." Another freshman, frankly recognizing that "a true view of religion is something each person must work out for himself" goes on to declare that "a religion that is practicable and may be practiced in everyday life is one of faith, hope, and love."

One freshman, writing "in defense of the younger generation," is sure that "religion must be made to appear practical," and then interprets with remarkable insight what "practical" means:

"Everyone should believe in something absolutely fine and good; something that can be relied upon for spiritual support which is unfailing, and finally, something that can always be looked up to without fear of disillusionment. God is that something."

A junior girl believes "the graduate should know the religious literature, recognize the distinction between right and wrong. In his study," she adds, "religion should have become a more personal matter."

This last comment, it seems to me, leads into the heart of the whole matter, expressed concisely by another junior girl: "Religion should act as something for the people to cling to and have faith in. A knowledge of religion should give graduates a code to live by and a more abundant life." By no means a majority

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of the students responding go so far as to say that college courses should eventuate in a strengthening of the inner life, a possession of the resources which undergird life. But a sufficient number see this to encourage all who desire that institutions of higher learning not only develop knowledge and skills but also a personal awareness of God in the social process.

Most students believe that in addition to an understanding of the Bible, a knowledge of how other people worship, of what other religions teach, should be the possession of a college graduate. Indeed, what might be described as courses in "comparative religion" stand next in frequency of mention to "Bible study" which is highest in the list. My impression is that here is a wide open door to the interpretation of the Christian faith of which colleges should be more clearly aware.

The interest, stimulated in an earlier day by Clarke (2), Jastrow (3) and Toy (4), which receded before the emphasis throughout the churches during the last two decades upon programs of activity, is due for a marked revival. The accent will be different. Today's students will not be challenged by neatly classified bundles of data. The treatment must be functional, as is being demonstrated so well by Archer (5) and Braden (6); it must have the touch of imagination given the subject by Atkins (7), so that students enter appreciatively into the struggle of mankind to win a faith by which to live.

Other areas which come in for more or less attention of the students whose views I am reporting, include a knowledge of the church, especially of the meaning of denominationalism and of the practices of the various churches, an ability "to converse intelligently about religion," and an understanding of religion as a part of contemporary culture. But the stress lies where it has been indicated earlier. These students would agree with the ancient advice: "Get knowledge, but with all thy knowledge, get understanding."

It is my belief that this view is one which the colleges have stimulated and not one which the students have brought from home. It is not the characteristic point of view of adults in our churches. They, in large part, tend to dissociate their religious activities from their business, social and other interests. To them, the ministry of the church is often expressed in a feel-

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ing of security in being associated with a stable institution. Hence their concern that familiar approaches to the Scriptures be retained, that discussion of current issues be left to other places than the pulpit.

The college student is asking of all his courses: "How is this formula to be applied? What difference does this point of view make?" That those who pause to think about religion make the same inquiries of this discipline, is a healthy sign. It suggests the vigorous realism of the prophets, the compelling questions which Jesus directed to his generation.

From this it may be inferred that by the time of graduation, it is not enough for the student to have reaffirmed the religious ideas he held when he entered and to have added somewhat to his store of information about the Bible. Rather the graduate should be able to answer to his satisfaction questions such as these:

What contribution does religion make to determining the goals of living?

By what standards of value is one's course in life to be charted?

What are the distinctive resources which religion provides?

Unless problems of this nature stand out in the consciousness of the college student, whatever the courses he may have taken, the graduate's knowledge will scarcely be adequate.

It is not necessary to devote much time to listing courses which will meet these needs. Most of us are aware of the array of offerings in religion which the survey conducted by Dr. Gould Wickey (8) revealed. In general, the selection will be determined by the relationship to a denomination which the college or university sustains. If the presuppositions stated earlier are correct, any state-supported institution should include courses providing an historical approach to religion, through the sacred literatures of ethnic groups as well as of the Jews and Christians. At the other extreme, colleges intimately related to the life of a given denomination might well be expected to give special attention to that church's practices, and possibly to securing on the part of the student an acceptance of the denomination's point of view.

All schools owing their existence to the religious motives of



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the founders, and who regard the maintenance of the earlier ideals as vital to their continued usefulness, have an obligation which goes beyond the academic disciplines. This is the obligation to provide a wide range of experiences which will make it normal for students to find for themselves the inner resources of religion. The program will include worship chapels, student discussion groups and projects in church activities, campus organizations related to local and world-wide religious interests. From the viewpoint of education today, all these are a part of the curriculum if integrated into the major purpose of the university. And knowledge gained from experiences in these groups may well serve the graduate in future years, more effectively than even *Religion 101*.

Writing his impressions of the status of religion among university students in 1935, M. W. Lampe (9) commented on two types of religious questions having strongest appeal to students. These are "(1) a personal and tenable religious faith and (2) the meaning of religion for the insistent problems of our modern world." I believe this summary would interpret the situation today. When will those of us who are responsible for courses in religion in colleges and universities plan specifically to meet these needs?

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# Teaching Religion at a State University\*

By M. WILLARD LAMPE

**A**CADEMICALLY, we have had our most satisfactory year. For one thing, we have had a complete, full-time staff, with Catholic professor, Jewish professor, Protestant professor and Administrative Director. Only once before in our fourteen years' history have we had this situation. That was in 1929-30. In every other year, some one of the three religious groups was not represented by a full-time worker. True, our staff this year has been the same as a year ago, but this year each member has had a distinctive full-time position, and not, as in the case of Dr. Morgan and myself, a combination of part-time positions. In my judgment this is a definite advance, more satisfactory to the individual professors, and more satisfactory to the School as a whole. To be sure Father Hayne in addition to being Catholic professor is chaplain to Catholic students, and Professor Kertzer, in addition to being Jewish professor, is Director of the Hillel Foundation, and Dr. Morgan and I both carry extra-curricular responsibilities; but this combination of functions is fully in line with the purpose of the School to be a laboratory as well as a class-room enterprise.

Then, secondly, our enrollment has been the highest of any year, the total, counting the semesters separately being 814. The greatest single jump forward took place in the beginning of the second semester of this year. Whether this is to be interpreted as a growing student appreciation of the faculty (it should be remembered that all of our courses are optional), or as a deeper seriousness in view of the tragic times in which we are living, I cannot say. Probably both factors have been at work.

Moreover, the year has been a banner one in the number of

\* This article is the statement which Dr. Lampe, director of the School of Religion at The State University of Iowa, read at the annual meeting of the Trustees held last May. It describes the present condition of the school and indicates to some degree the scope and extent of its work and influence.

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students who have won graduate degrees in Religion. Two won the Ph.D.—making a total of 5 since the School started, and five won the M.A., making the total 11. Of the two who received the Ph.D., one was a Chinese, who will teach in China, and one was a United Presbyterian minister. Of the five receiving the M.A., two were Quakers, one a Mormon, one a Methodist, and one was an Evangelical.

### THE CURRICULUM

A word about the curriculum. Of the courses which we offer, some deal specifically with the interpretation or history of a particular religious group—like the course “The Catholic Church,” or “Jewish History and Literature.” Others deal with topics that are general, and not distinctly of one particular creed. Moreover, in some courses the members of the staff participate jointly like the one “Living Religions of Mankind” and the Freshman course, “Religion and Ethics.” Of course so far as the students are concerned, they are free to enroll in any course regardless of religious affiliation, and as a matter of fact, although naturally they gravitate towards professors of their own faiths, they are well distributed in all the courses.

Let me refer in particular to the Freshman course, “Religion and Ethics,” which during the first semester is taught under my direction, and during the second, under the direction of the Department of Philosophy. We have done considerable experimenting with this course, in the attempt to make it most meaningful to the students, and as fair as possible to all the interests of the School. It is the plan next year, approved by all the staff, to use as a text a book recently published called “The Religions of Democracy,” one chapter of which was written by J. Elliott Ross, a former professor of our School. The book plays right into our hands, for it presents a clear-cut statement of the fundamental principles of the three religious groups that are represented in this School, and that have been most influential in our inheritance and culture. It seems to us that the book will form a good starting point to introduce the student to the fundamental elements of religion and to those values of understanding and appreciation that are typified in our School.

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### FINANCES

The Board is aware that for two years now, the cost of the administration of the School is met in full by the University. Prior to that, it was provided by John D. Rockefeller, Jr. This provision by the University includes the salary of the Administrative Director, the salary of a half-time secretary, \$350 for supplies and equipment, and in addition, light, heat, and janitor service. Support of the three professorships is provided in full, and has been from the beginning, by the three religious groups respectively. Perhaps I should not say "is provided." That is too passive. This support comes, like the financial support of most religious enterprises, by the hard work of many people, including the members of this Board. Catholic funds are handled directly by Catholic authorities and do not pass through the University, but I know Father Hayne has spent much effort in trying to build up a Catholic Foundation. Jewish funds do pass through the University, and when checks come, month by month, from Rabbi Mannheimer, I know that he "has been going to and fro in the earth seeking whom he may devour." For the past two years, some assistance for the Jewish social and extra-curricular work has been provided by the National Hillel Foundation, of which Dr. A. L. Sachar is Director. Protestant funds also clear through the University, and are collected from various sources, mostly from individuals who must be continuously cultivated and seen. Members of this Board are increasingly helpful in organizing meetings, giving names and arranging contacts for this necessary part of our work. By way of encouragement, I can report one conditional offer which came quite unexpectedly during the year. Charles R. Brown, dean Emeritus of the Yale Divinity School, who has been my house guest on the occasion of his visits to the University as Vespers Speaker, has put out a few feelers to some of his old friends who were students in the University at about the same time he was here, suggesting the raising of some endowment for the School of Religion and offering to put in a token of \$1,000 if this should be done. This unsolicited interest of one of Iowa's most distinguished alumni should be a source of cheer and hope. It is to me.

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### PUBLICITY

We aim to get out at least one piece of printed publicity each year. This year, with the fine assistance of the Extension Division, of which the Secretary of this Board is the able director, we printed several copies of the illustrated sheet "Can Religion be Taught in a State University?" The sheet shows a picture of the staff and states as succinctly as possible what the School of Religion is and does. The full expense of this was carried by the Extension Division and the leaflet is still available in quantity.

There is a continuous demand for "The Story of an Idea" which was published two years ago in a revised form, and five years ago in its original form. This pamphlet tells the story of the School, by describing the characteristic features of its successive three-year periods. If the plan is continued it will call for a revision one year hence, when a description of the current three-year period will be due.

The movie on University life, called "Highlights of Iowa," includes a section which depicts the School's faculty in friendly conversation around a table. This movie has been shown at alumni meetings and other gatherings, and many have commented on it as furnishing excellent publicity for the School.

The members of the staff deliver many addresses throughout the year, mostly within the state, but often beyond. Frequently two or more members of the staff appear together before the same audience. We also speak often over the radio, write articles and contribute to oral and written symposia of various kinds. These activities are particularly numerous during Brotherhood Week in February.

Nevertheless, I believe that the publicity of the School is capable of considerable improvement. A first class illustrated pamphlet or leaflet could be put to good use, and our work might be more highly dramatized through carefully chosen public appearances of the staff as a group, and through plays and other devices which will depict in artistic fashion the genius and spirit of our work.

Let me conclude this report with an expression of conviction about the moral and spiritual value of what we are doing. It  
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seems to me that at this critical hour of human history, we are engaged in a spiritually significant enterprise. Quantitatively we are a very small part of the University. Our staff, budget, student enrollment, accessories, and facilities of all kinds, are essentially and comparatively of little magnitude. But we stand for something I think as significant, imperative, and dynamic as anything on this campus, and there never has been a year in my experience when this has been more generally recognized by faculty and student alike.

For example, one of the deans of the University, in an interview which was initiated by him, expressed himself as being sure that the University would respond to the strongest spiritual challenge that the School of Religion had the wisdom and the courage to present. People, he thought, were tired of putting second things first and yearned for a fresh call to the basic and fundamental.

The Editor of the Daily Iowan in the most talked-of editorial of the year entitled "Take Us Back to Solid Ground," called upon the University as a whole to teach religion, his only complaint against the School of Religion apparently being that it was too small a part of the University and perhaps too professionally related to its subject.

The voices in our time, arising out of tragedy in other countries and out of a growing sense of peril in this country, are calling for spiritual understanding and spiritual unity. These are the very things that we, within our modest limits, should be able to supply. Indeed there are many who say that the School has meant to them insights and values of this very kind. It seems to me that the type of spiritual solidarity, of unity within difference, which we symbolize and embody within this Board and this staff and in all the work and aspiration of this School, is the great need of the hour, and the kind of preparation for national defense and ultimate world peace that is second to none.

# Why I Want to Teach in a Church College

By JOHN H. FISHER\*

SOON I shall begin teaching in some college. "What sort of institution," I ask myself, "do I wish to teach in?" A university offers me the possibility of a higher salary, a lighter teaching and extra-curricular load, greater opportunity for scholarship, and association with nationally-known figures. An independent college offers me relatively complete freedom of speech and action, companionship and personal association, high standards of work. In both types of surroundings I can find a satisfying social and religious life, and I will find the moral and religious lives of the students of vital concern to the institution. Yet, I want to teach in a church-related college. What can it offer me that another cannot? Clearly, the answer is, direct connection with the church. The church college does not exist for itself, but for the church. Educationally it has nothing to offer more than I could find in another institution, but direct education is not the only value to be sought. Religion and the church are as worthy of promotion as are science and literature. As I see the broad field of education in America today, I see many colleges offering very nearly the same things—so much English, history, and science, and various alphabetic arrangements of degrees. Then I see certain colleges offering the ordinary degrees and subjects, but combining them with an education by and for the church and religion, and I feel that no advantage that a university or independent college could offer me would compare with this deeper, more enduring purpose.

But, having decided on my course, I glance through educational and religious journals and find a veritable flood of articles by eminent educators and church leaders, all variations on the theme, "Goodby, Church College." I see that the enrollments

\* Mr. Fisher graduated at Maryville College (1940), Maryville, Tenn., and is now studying for the degree of doctor of philosophy at the University of Pennsylvania. This statement indicates the problem which faces any young person who desires to teach in college.—Editor.



## WHY I WANT TO TEACH IN A CHURCH COLLEGE

in state colleges and universities increase more rapidly than in church colleges. I see church-related colleges expiring in many parts of the country. I am finally brought to ask myself, "Is this a dying game? Would this happen if the churches were really interested in education? Would not church members see that their children went to church colleges, and that church colleges were flourishing institutions if they really had faith in Christian education? After all, the same people comprise the church memberships and the college-going (and -sending) population."

### THE RELATION OF CHURCH AND EDUCATION

Historically it does seem that the development of the Christian Church has been that of a constant withdrawal from the lives of its members. It is a far cry from the day when a Pope could keep an Emperor standing for three days in the snow at his gate, a bare-foot penitent. From a position of international power, the authority of the church has been reduced to national and local boundaries, and then persuaded out of politics altogether. At the same time it ceased to foster the cultural arts and learning; it was supplanted as the well-spring of charity. As it has ceased to be a dominant factor in the political and economic life of our times, so now it seems in imminent danger of being extinguished as the guiding light of our social and moral lives.

This is no history of the decay of the church. It may be that it is justified in withdrawing from the temporal world, and devoting itself more to spiritual values, but the fact remains that man is at least half a temporal creature, and the church in withdrawing has lost touch with that half of his existence.

The only realm in which the church in this country, and I speak only from my own experience, has kept a hold on the everyday life of its people, and extended its influence in their "whole" development is in education. The tradition of the church-related college found in the United States is practically unique throughout the world. It offers the church the opportunity to train its leaders, and educate its future members under its own direction. It provides an outlet for its creative energy. These colleges, closely related to the churches, allow parents to have their word

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as to the sort of influence with which they want their child surrounded. The opportunities for the church to develop itself through its colleges are limitless, and if it is not satisfied with matters as they stand, the call is for cure, which means greater care and interest, rather than amputation—neglect and ultimate withdrawal. In time past the solution has been amputation, as witness the parochial and secondary school movements of various denominations. When these movements lost momentum, the churches dusted their hands and stepped out of the picture—to be followed shortly by the schools themselves. Is the church college movement to go down, or survive only in select or missionary institutions, as has been by and large the fate of the secondary schools? The same forces are at work, and there are not wanting those who predict that same outcome. I wonder what I would have done had I begun to teach in a church academy in 1900, only to have the Church officially withdraw its support from the academies nine years later. I want to teach in a church college, but only if the church is solidly behind it. If it is not, the one peculiar attraction of the church college is lost—and usually the college itself, after a very little while.

### THE ONE ATTRACTION

On the other hand, I have no desire to teach in a college which maintains its denominational affiliations only for what it can get out of them, one which represents itself as denominational to the churches, and as independent to the foundations and to the general public. The atmosphere would be far more wholesome in a frankly independent college than in one whose representative knocked on the door with the attitude, albeit Biblical, "Faith, Hope, and Charity, but the greatest of these is Charity." The church college's one peculiar attraction is its connection with the church. This necessarily makes it different in certain respects from the independent college and university, and it will certainly never achieve worthwhile ends either Christian or educational when it spends its time attempting to hide its Christianity from one part of its public and its education from the other. One reason that the church has tended to drift away from education is that schools have acted as though church affiliation were a drag

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and a hindrance, and have fretted under it, making clear that they endured it only for the financial returns. I want to teach in a church college because of, not in spite of, its church affiliation. By pinning my faith on the eternal rightness of education by the church, I plan to devote my life to the work of the Christian College.



## Is Your College Concerned?\*

By CHARLES C. McCracken

NO college can rightfully disregard the obligation of preparing its students to carry their own loads in society after graduation. The attainment of knowledge is highly desirable and gives the student basic capital upon which to build in the future. Development of altruistic purposes, many of which are usually more dominant upon entering college than upon graduation, is very highly desirable. Spiritual aims cannot receive too great emphasis, for genuine Christian character is sorely needed in every walk of life. But all of these aims need not conflict seriously with the vocational aim in education. Certainly no one is really an educated or cultured man who is willing to live on charity rather than to support himself when possible. Real culture includes self support just as much as it does knowledge or altruistic ideals.

The private liberal arts college is largely an institution preparing teachers for the public secondary schools. Throughout its history, it has had this distinct function usually hidden behind the objective of offering a "broad liberal education in the arts and sciences." The church-related college has the additional obligation of sending out teachers who are definitely committed to the Christian way of living. In so far as the church-related college does combine the two objectives of a broad liberal education in the arts and sciences and of genuine Christianity in the product which it sends into our public schools, it is rendering society a tremendous service. It would be interesting to learn, if possible, the extent to which these colleges urge upon public school officials the Christian character of their graduates. If they do so, is Christian character emphasized as vigorously as the candidate's ability to meet the current standards for certification.

\* This article posits a situation which must be faced by all church-related colleges. Dr. McCracken was formerly director of the College Department of the Board of Christian Education of the Presbyterian Church, U. S. A. At present he is director of the Educational Service Bureau, School of Education, University of Pennsylvania.—Editor.

## IS YOUR COLLEGE CONCERNED?

The two must go together, it is true, but does not the aim, "to place all of our graduates who are prepared to teach" according to the requirements of certification, too often push the question of the Christian character of the student into the background?

State requirements for certification to teach have gradually become more and more rigid over the past two decades. Liberal arts colleges have objected vehemently to these increasing requirements because it has seemed impossible to meet them and still require of the student the breadth of knowledge for which the college has previously stood. To a large extent, therefore, these four-year colleges are responsible for the five year requirement for certification now becoming so prevalent, for they have been the ones who have complained most bitterly of the lack of time in four years to offer to the student both the content and the professional education courses needed for good teaching. By the time that the necessary hours in education and in the subjects to be taught have been scheduled, there are not sufficient hours left in the four year program to satisfy their original purpose. If the student finds that he cannot get the necessary credits for certification, he becomes dissatisfied and either leaves the college or graduates with a grudge against it. Neither condition is favorable to the college. If a church-related college encourages a student to come there under the impression that he can get a broad general education and at the same time can qualify for certification to teach, it must be prepared to fulfill its promise. Otherwise it has no right to call itself a Christian college. Honesty is as essential in colleges as in individuals.

But the problem is rapidly becoming more complex and more serious for all colleges and universities preparing teachers. California, Oregon, and Washington now require five years preparation as requisite for certification to teach in a secondary school. A similar provision becomes effective in New York State in February, 1943. Various other states are considering the establishment of a requirement of five years for certification of elementary teachers. Many cities already require the master's degree for certification and some require it before a candidate is admitted to the examination for certification. It appears, therefore, that in a relatively short time we may expect a wide spread require-

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ment of five years of preparation for certification to teach in a secondary school. Since private colleges usually have a wide geographical spread of students, none of them can disregard the tendency toward this increasing requirement.

Thirteen years ago the author of this article called the attention of a group of private colleges to the probability that the five-year requirement would become increasingly effective within the next decade and that they should immediately take steps to prepare for it. A plan was proposed for consideration. He was laughed out of court as having had a bad dream and nothing was done. Three years ago two presidents of colleges in the same group separately presented proposals for solution of this problem very similar to the one proposed by the author thirteen years ago and so far as each knew, his proposal was entirely original with himself. Neither president was in any way connected with any of these institutions thirteen years ago. To date, no move has been made toward attempting to meet the situation, although several of the group are facing extremely critical problems.

In 1938 the American Council on Education appointed a committee to study cooperation and coordination among colleges. This committee made a preliminary report which was published by the American Council. Funds for continuance of the work of the committee could not be secured and practically no college appeared ready to cooperate. More recently, the American Council has requested the author to undertake a study of the granting of the master's degree in American colleges and universities and one of the large foundations is allocating an additional fund to assist in the study. The problem is a very difficult one to attack because of its many complexities.

One phase of the problem immediately assumed a dominant place. It is the situation in regard to this requirement of the fifth year in the training of secondary school teachers. Whether this leads to a master's degree is somewhat incidental at present, but the conception of the master's degree as a year's work beyond the baccalaureate has become so ingrained in the academic mind that it is probable that many colleges and universities will not resist the popular interpretation. Already twenty-five state teachers colleges are offering the master's degree in education.

## IS YOUR COLLEGE CONCERNED?

Most universities allow completion of the master's degree in one year beyond the baccalaureate. Some private liberal arts colleges do likewise, but very few of them are prepared to offer graduate work. There has been a tendency to cheapen the master's degree and to bring about chaos in the field of graduate study.

The problem then which faces the private liberal arts colleges today, and particularly the church-related colleges is: What possible solution is there for meeting the requirements of the fifth year of training for secondary school teachers?

Do these colleges wish to go on thinking that this is some one's bad dream? Do they wish frankly to inform their students that they must go elsewhere to get the fifth year since the college does not have the facilities or faculty to offer the additional training? What would be the effect on enrolments if such an announcement were made in the catalog? Do they wish to try to spread their work a little thinner and advise students that they can get enough elective courses to fill out an additional year? Are they willing to defend any such subterfuge as being honest with their students? Shall they ally themselves with some university where the fifth year can be offered satisfactorily? If so, are they ready to conform with the regulations and curriculum of the university in order that the student can be assured of satisfactory completion of work necessary for certification? Can cooperation among the colleges and coordination of work in them be developed so that colleges can, without jeopardy to themselves, meet these increasing requirements or will competition and jealousy inhibit any such solution?

These and many other questions are now before us. Is your college concerned? Have you any solution to propose? The writer would be pleased to know what you think can best be done. Replies will be considered as confidential only in case the writer so designates.



## News and Notes

*Survey of Presbyterian Colleges and Seminaries.* Dr. George A. Works, head of the Department of Education, University of Chicago, has been called by the Christian Education and Ministerial Relief Committee of the General Assembly, Presbyterian Church in the United States, to make a survey of all church-related colleges, and the theological seminaries of the Church, according to announcement made at the twenty-eighth annual meeting of the Presbyterian Educational Association of the South, held in conjunction with the meeting of the Assembly's Advisory Committee on Christian Education, and the Synods' committees on the Christian Education Movement, in Montreat, July 3 to 7.

Dr. Henry H. Sweets, Executive Secretary of the Assembly's Committee on Christian Education and Ministerial Relief, said in connection with the appointment of Dr. Works:

"The survey, which will require probably a year or more, will get under way in August. Funds for it have been made available by the General Education Board of New York City, the John Bulow Campbell Foundation, Atlanta, Ga., and through contributions of interested individuals to the executive committee; \$16,000 being raised for this purpose.

*National Assembly of Student Christian Associations.* Called to meet at a university campus or a city in the Central West during the period December 27, 1941, to January 3, 1942, the National Assembly will function as a six-day Town-meeting. The objectives seem to be:

To clarify the grounds of our Christian unity in a disintegrating world society.

To discover the demands of our common faith for social action toward a new world order.

To extend and demonstrate democracy within our Movement.

To strengthen the voice and influence of the Movement in campus and social issues.

To give direction to the Movement by planning intercollegiate program and determining priorities.

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To discover new resources and techniques for campus Christian Associations.

To assert our national and world solidarity as Christian students.

*Association of Presbyterian University Pastors.* At Westminster Lodge, Saugatuck, Michigan, during June 23-27, 1941, was held a conference of Presbyterian University Pastors, under the auspices of the Board of Christian Education of the Presbyterian Church, U.S.A. Besides university pastors, among those who participated were:

Dr. Rex Stowers Clements, President of the Board of Christian Education.

Dr. Paul Calvin Payne, General Secretary.

Dr. John Maxwell Adams, Director of University Work.

Dr. John Oliver Nelson, Director of Student Relations.

Dr. J. Harry Cotton, President of the Presbyterian Theological Seminary of Chicago, and member of the University Work Committee.

Dr. Joseph Haroutunian, Associate Professor of Systematic Theology, Presbyterian Theological Seminary, Chicago.

Dr. Herrick B. Young, Board of Foreign Missions.

Dr. A. J. Elliott, Committee on Evangelism of Youth.

The chairman of the Conference was Monroe G. Everett, University Pastor, Philadelphia, Pa.

The officers for the triennium, 1941-1944, are President, Robert G. Giffen, Princeton; Vice-president, Donald G. Stewart, Los Angeles; Secretary-Treasurer, Ione V. Sikes, State College, Pa.

*Methodist Regional Conferences on Higher Education.* Last March-April, under the sponsorship of the Division of Educational Institutions of the Board of Education of the Methodist Church, were held regional conferences at Cleveland, Ohio, Atlanta, Ga., Kansas City, Mo., and Stockton, California. The general theme was, "Christian Education and the World Today." Among the problems discussed were Functions and Relationships, Values of Accreditation, Financial Support, Student Work, Enrolments, and Educational Advance.

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*Board of Christian Education, Presbyterian Church in the U. S. A.* The Rev. Dr. Rex S. Clements, pastor of Bryn Mawr, Pa., Presbyterian Church, was elected to succeed the Rev. Dr. Hugh T. Kerr, of Pittsburgh, Pa., as president of the Board of Christian Education of the Presbyterian Church, U.S.A. Dr. Clements assumes his new position with an acute awareness of the educational needs of the Presbyterian Church, having participated in the Sesquicentennial Fund campaign for Christian Education. Dr. Kerr, pastor of Shady Side Church, Pittsburgh, retires after 18 years of outstanding service, having been elected president of the Board at its organization meeting in 1923.

According to the report of Dr. Paul C. Payne, General Secretary, for the eighth consecutive year, the Board has balanced its receipts and expenditures. He announced that the Sesquicentennial Fund Campaign for Christian Education has reached the total of \$9,902,450.90; that contributions from churches, Sunday schools, and other organizations during 1940-1941 total \$509,935, an increase of approximately \$10,000 over last year's contributions; that sixteen annuity gifts, totalling \$23,300 were received during the past year.

*National Lutheran Educational Conference.* For the first time a summer meeting was held with the theme, "An Examination of Present Practices in Lutheran Colleges and Seminaries." The meeting was held at Marion College, Virginia, June 13-15. The President of the Association is President James C. Kinard, Newberry College, South Carolina, and the Secretary is President H. J. Arnold, Hartwick College, New York.

*Lutheran Student Ashram, 1941.* A student concern about the times of which we are a part was revealed at the Lutheran Student Ashram, held at College Camp, Lake Geneva, Wisconsin, August 25-31. Of particular significance in the light of current world crises was the theme, "Christ-men! Cross-men! Free-men!" which is an interpretation of St. Olaf's memorable utterance in the battle of Stiklestad, which transferred official sanction from pagan to Christian worship. Dr. Paul H. Roth, President of Northwestern Lutheran Seminary, Minneapolis, gave

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daily addresses on Luther's famous statement entitled "Christian Liberty." Dr. E. C. Fendt, of Capital University, Columbus, Ohio, led the Bible Study periods on Paul's Letter to the Galatians. Fifteen other leading personalities in American Lutheranism conducted discussion groups under the direction of the Dean of the Ashram faculty, the Reverend Fredrik Schiotz, Executive Secretary of the Student Service Department of the American Lutheran Church.

*American Education Week, 1941.* "EDUCATION FOR A STRONG AMERICA" is the highly appropriate theme of the twenty-first annual observance of American Education Week, November 9-15, 1941. The daily topics are:

Sunday, November 9	—Seeking World Order
Monday, November 10	—Building Physical Fitness
Tuesday, November 11	—Strengthening National Morale
Wednesday, November 12	—Improving Economic Wellbeing
Thursday, November 13	—Safeguarding School Support
Friday, November 14	—Learning the Ways of Democracy
Saturday, November 15	—Enriching Family Life

Special packets are available for the following school levels: kindergarten-primary grades, elementary (grades 4, 5, and 6) junior high school, and high school. Each packet contains a classroom supply of posters, leaflets, and stickers, a special 32-page manual for the proper school level, a folder for the Sunday observance, and other materials.

The Sunday Folder, entitled "Seeking World Order," has been prepared by a committee of representative national religious organizations under the chairmanship of Dr. Gould Wickey, general secretary of the Council of Church Boards of Education. Three short articles stress the topic "Seeking World Order" through the churches, through the schools, and through human relations. Also it gives special suggestions for the Sunday observance. 6 pp.,  $5\frac{1}{2} \times 8\frac{1}{2}$  inches. Price: 5c per single copy.

Address the National Education Association, 1201 Sixteenth Street, N.W., Washington, D. C., for other information and prices.

## Additions to the Office Library

**A Theology for Christian Youth.** Henry David Gray. Abingdon-Cokesbury, New York. 1941. 144 pp. \$1.00.

Answering many questions about the Christian faith which were put to him, Dr. Gray presents in systematic form what means to him "a dynamic and reasonable Christian faith." The simplicity of statement will appeal to students.

**The Program of Higher Education of the Presbyterian Church in the United States of America.** C. Harve Geiger. Lorraine Press, Cedar Rapids, Iowa. 1940. 237 pp. Cloth \$2.25; paper \$1.75.

This is an historical analysis of the growth of the program of higher education in one section of the Presbyterian Church in this country. It shows the relation of the denomination to the colleges, the development of the Presbyterian College Movement, the financial support of the colleges, and discusses in a concluding chapter the education of the Presbyterian minister. Tables and extended bibliography give the volume increased value. Dr. Geiger has done for his church what ought to be done by every major denomination interested in higher education.

**The New Testament in Basic English.** E. P. Dutton & Co., New York. 1941. \$2.00.

In a vocabulary of less than a thousand words, a Committee under the direction of S. H. Hooke, Professor of Old Testament studies in the University of London, has produced a new English form of the New Testament. This volume is not intended to supplant the Bible itself, nor to be another translation. It is offered as an introduction, or supplement to the Bible, in such language as to bring it within the understanding of everyone. Pastors and Christian leaders will need this volume to assist in putting the teachings of the Bible in simple language.

**Walker's Comprehensive Concordance to the Holy Scriptures.** Reverend J. B. R. Walker. The MacMillan Company. 1941. 957 pp. \$2.00.

Originally printed in 1929, it was reissued in 1936. A very serviceable volume for ministers, teachers and students.